

# THE STELLAR



A NEWEST THOUGHT MAGAZINE  
IN THE LINE OF PROGRESS

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Thoughts build character, environment comes from action. Aspiration, desire for the highest becomes capacity. Repeated thoughts become tendencies; will to perform becomes action; experience becomes wisdom; painful experience becomes conscience.

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# THE STELLAR RAY

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# Editorial Department

## The Soul of Man Has No Need of Sleep.

BY HENRY CLAY HODGES.

Man's physical body may be divided into two chief divisions, first the dense body formed from matter of the three lower conditions of the physical plane, viz. solid, liquid and gaseous; and second, the etheric body of violet grey or possibly blue grey color, interpenetrating the dense form and composed of atoms drawn from the four higher etheric planes of matter.

The chief function of the physical body is to receive contact from the physical world and thus send the results of the same inward to the consciousness, in this manner serving as material from which the individual as the thinker dwelling within the physical temple is to elaborate knowledge and gain the necessary experience. We may then realize that the counterpart of the physical form, that is the etheric, is the bridge or vehicle through which the life currents that are poured out from the Sun can be adapted for the various uses of the denser particles. The Sun is the great reservoir of the electric, magnetic and vital forces of our solar system, and these are absorbed by the etheric form, then specialized and transmitted into the bodily energies needed by the individual.

It is in reality through the media of the etheric form that the life forces from the Sun flow along the nerves of the physical body and act as the carriers, so to speak, of this motor and nerve force. The etheric form is perceptible to the individual who has developed the clairvoyant vision and is generally found to be of a violet or blue-grey color, and the fineness or coarseness of the texture depends entirely upon the unfoldment of the physical form. Personal verification of super-physical facts depends upon the purity of the dense and physical bodies and the man within the body has all to do with the verification. How is it possible for him to perform this stupendous task while he is so firmly bound in the prison house of an impure

physical form? One who desires to create an entirely pure physical vehicle must exclude all things of an impure nature that tend to stultify and degrade and to partake of food that does not build into the physical form particles that are impure and polluted.

### "As a Tarnished Mirror."

No matter how great attention may be given to cleanliness of the physical form, this will not alone suffice to develop psychic powers or give a consciousness and personal knowledge of the spiritual life, though at the same time the knowledge that is obtainable upon other planes of life or being and in other states of consciousness cannot be transmitted through a coarser vehicle of expression any more than a tarnished mirror can reflect perfectly the objects around it. Then again, those people to whom the material things of life appeal most strongly argue that if certain foods to which they have become accustomed, as for instance flesh or meat and wine, be given up the physical would suffer seriously. This is not altogether true, for the physical body being a creature of habit, in a little time will accommodate itself to the new order of things just as the individual wills, and if he will take a little time and patience and strive to make a gradual and not sudden change in the mode of life, generally there will no harm come from it, for the physical form will soon learn to recognize and bow to the will of its ruler and master as the individual is intended to be, and will obey his orders if he wills it so. When the individual, for instance, goes to sleep, as it is generally termed, it is really the physical form which sleeps, for the real self slips out of its physical and etheric forms, leaving them to rest and recuperate for further work.

The soul of man has no need of sleep. It is only its vehicle of physical expression that becomes exhausted and is so limited in its expression, but never the real self. The great difference between sleep and death consists in the fact that at dissolution the real man draws out the etheric



form, separating it from its dense counterpart and thus renders impossible any further play of the life force in the latter as an organic whole. For the normal man it is only at the death of the physical that any separation can take place between the etheric and the physical vehicle, though it is possible for one highly developed to extrude part of the etheric form. Then, too, ether and chloroform cause physical unconsciousness by driving out a portion of the etheric form, and thus for the time being, but little of the life forces can be transmitted, as the partial withdrawal of this subtle form reduces the physical vehicle to a state of lethargy while its entire withdrawal constitutes what is termed death, the disintegration of the outer vehicle.

### Highly Organized and Sensative Matter.

Science teaches that by knowledge individuals can gradually build up a body that will be healthful and strong and at the same time pure and composed of very fine matter highly organized and sensitive. It must be, for if it were otherwise it would be apt to become as a distorted mirror and impressions made upon it from within or without would not, as a consequence, be perfect or reliable. It should be the earnest endeavor of the individual to build such a body, ever choosing the purest materials in the building, and as he succeeds he will become conscious of this fact, for he will gradually find himself sensitive to sounds and sights that are commonly unseen by mortal vision.

In truth there will be many higher powers of perception that will open out before him to lend encouragement for further effort; therefore, in analyzing and studying the two lowest vehicles of consciousness the student will realize the enormous importance of cleanliness and purity with regard to the physical organism and in the building up of a vehicle that will be responsive to the higher vibrations, and when this knowledge becomes common property and strict cleanliness and purity become laws of daily life, as is now the case in other of the planets in this solar system, that is, not alone conceived intellectually but really lived, the possibility of obtain-

ing knowledge by the power of clair-audience and clairvoyance will be greatly increased.

Thus in studying the physical body of man in its visible and invisible parts the student will realize that the soul in its waking or conscious life in the mortal expression, can only express so much of its knowledge and manifest so much of its powers as it is able to express through its physical vehicle, for those vibrations that cannot pass through brain and body cannot manifest in the Earth mortal expression; therefore it can be clearly realized how the soul is limited by its vehicles and that they are at once its form and its limitation. Thus again the student can recognize the great importance of purifying and developing as well as moulding this vehicle through which the real self must function.

The soul itself is altogether superior to its vehicles of expression in their entirety, but as it is compelled to express itself through form, the physical form on the physical plane and the astral form on the astral plane, and so on and on, it naturally follows that the real self can be expressed only according to the powers and capacity of these various vehicles or instruments of expression.

\* \* \*

### "To the Awakened Soul Life is One Unceasing Prayer."

Written for *The Stellar Ray* by "ARIEL."

#### Morning.

Joyous one! When morning holds  
Her curtain back, with rosey folds,  
And smiling calls the day,—  
When Hope uplifts thine eye, and light  
Breaks from the fetters of the night,  
Then, glad one, you will pray.

#### Noon.

Laboring one! When ardent noon  
Hold high in heaven the all-working sun,  
And points him to the west,  
Faith whispers then, "Be firm, be strong,  
Thou shalt not strive nor suffer wrong!"  
Then pray—thou shalt find rest.

#### Evening.

Weary one! When evening flings  
Her soft hand over wind-harp strings,  
And sings the day to sleep,

Then you will pray! Ere Love has prest  
Thy hand in His, and gentle rest  
Lulls thee to slumber deep.

Night.

Dying one! The shades of night  
Close, for a moment, to thy sight  
Thy victory in the strife.  
Thy angel band, with Hope and Faith and  
Love,

Will bear thy soul to realms above,  
The central source of Life.  
2423 South Grand Ave., Los Angeles, Cal.

\* \* \*

### Lofty and Low.

BY ALLEN ROSENKRANS.

Strong of opinion and of lofty flight  
The Muse will ever be;  
That sings of Justice, Truth and Right  
and the day when man is free.

But weak of wing and of lowly soar,  
The Muse will be for aye,  
Whose lay is Error, and that nevermore  
Shall man have his Freedom day.

\* \* \*

### Some Wonderful Old People.

Margaret E. Sangster, writing of youth and old age in the August Woman's Home Companion, says:

"Oliver Wendell Holmes, who retained youth in its sparkling efflorescence to the very end; Edward Everett Hale, whose benignant wisdom and humor never suffered the slightest diminution; Julia Ward Howe, as exquisite in age as she had been charming in youth; Rebecca Harding Davis, strong, cultured and sincere through all the years till the last one came, are fine examples of the imperishable vitality of youth beneath the mask of age. There are plenty of people on the stage still, living and working and serving in the ranks, but they need no mention. As they look in the mirror, Time, peeping over their shoulders, gives them a glance of friendly greeting—Time, the immortal, always young, always old, always going forward."

\* \* \*

We had a physician in our city whose smile was commonly reckoned as being worth five thousand dollars a year to him, in the days, too, of moderate incomes. You

cannot put on such a smile as that any more than you can get sunshine without sun; there was a tranquil and kindly nature under it that irradiated the pleasant face it made one happier to meet on his daily rounds. But you can cultivate the disposition, and it will work its way through to the surface.—*Oliver Wendell Holmes.*

\* \* \*

### Men Are Not Born Equal.

BY DR. CHARLES W. ELIOT

President Emeritus of Harvard.

Following are excerpts from a recent address delivered at Faneuil Hall, Boston, by Dr. Eliot:

"The Declaration of Independence made some general affirmations which were not of English origin, and have never been universally accepted by political philosophers, but which nevertheless have had great influence on the policies and aspirations of the people of the United States. The statement that all men are created equal is manifestly not true in every sense. Men are not born equal in capacities, powers or dispositions and under a regime of liberty the inborn diversities of capacity and character in different individuals increase as life goes on, and inevitably produce great inequalities in regard to property and general conditions of life.

"Neither have all men any 'inalienable rights' to life, liberty and the pursuit of happiness. We and all preceding generations have constantly seen men deprived of liberty, the free pursuit of happiness and even of life. Any rights of that sort with which men have been endowed by nature are clearly alienable in practice. Moreover, we Americans have often been in doubt whether government really does derive its power from the consent of the governed, for we have seen in power minority governments as results of elections, and also governments under elective forms which were really governments by force. We ourselves at this moment are governing the Filipinos without their consent.

"That new interference with the 'inalienable rights' of man, and particularly with his liberty and his pursuit of happiness, is industrial government, which now affects the daily lives of men and women more immediately and intensely than po-

litical government does. This industrial government is an outcome of the factory system and of the result of a new sort of freedom. Its great power is derived from capital amassed in amounts which equal the capitalized income of many political governments, such as the American states and cities, and placed in the hands of a few managers or rulers, who are generally able and experienced men serving for long terms.

"If a new declaration of independence were written today it would deal chiefly with social and industrial rights. The huge monopolistic industrial combinations, the combinations among financial institutions which put great masses of capital within the control of a few persons and the large-scale retail establishments, in which captains are few and subordinates many, all tend to diminish the personal independence of the average man or woman. The trades unions take a strong hand in reducing the personal independence and practical liberty of the journeyman in their respective trades. In short, it is impossible that the clerks, operatives, salesmen and trades unionists of today should be as independent, self-reliant and enterprising as were the pioneers, farmers fishermen and uncontrollable mechanics of 1776.

"It is in regard to industrial liberty that the people as a whole have lost ground. A new declaration of independence would give vigorous expression to the popular conviction that the natural resources of the country, including the public health, are not to be sacrificed to secure immediate profits to a few individuals or corporations. It would also recognize the direct functions of government in preventing evils and in promoting human welfare.

"All action by government which tends to facilitate the voluntary division and redistribution of great properties, to prevent the disease and vice which cause most of the degrading poverty or are caused by it, and to maintain equilibrium between the extremes of society, the few very rich and the few miserably poor, will improve industrial conditions and commend democracy to the confidence of the world. At this moment the American people are taking a strong interest in the initiative, referendum and recall, and in the direct election of

senators, all of which are efforts to give free political institutions the mastery over the powerful industrial and financial institutions which have come into power within the past 30 years.

"A new declaration of independence would exhort the people to spend more money on public education."

\* \* \*

### Every Citizen His Own Policeman.

In another of his inimitable letters, for which his Honor, Mayor Gaynor of New York, has made himself famous, he brings out of the legal treasurehouse of the common law a much-forgotten principle. Answering Mr. M. H. Paddock, of New York City, Mayor Gaynor wrote, regarding the power of the citizen to arrest violators of the law, as follows:

Dear Sir:—Your letter of June 7 is at hand. You ask if you could be appointed a police officer to serve without pay for the reason that you see 'so many violations of the law—spitting on the bridge platforms and walks, rowdiness in many ways, etc.'—that you would like to have authority to arrest the culprits.

"My dear sir, let me tell you that every citizen has full legal right to arrest anyone whom he sees committing any criminal offense, big or little. The law of England and of this country has been very careful to confer no more right in that respect upon policemen and constables than it confers on every citizen.

"You have the same right to make an arrest for an offense committed in your presence that any policeman has. But we cannot all be bothering with making arrests, so we employ a certain number of our fellow-citizens for that purpose and put blue clothes and brass buttons on them, but their clothes and their buttons add nothing whatever to their right to make arrests. They still have only the same right which the law gives to all of us.

"Be so good as to look at Section 183 of the Code of Criminal Procedure and be convinced of your powers, and then sail right in as hard and as fast as you want to, being careful only to arrest guilty persons, for otherwise your victims will turn around

and sue you for damages for false arrest, and get them, too. Policemen have to take the same risk."—*Civil Progress*.

♦ ♦ ♦

### Gov. Harmon Got Votes by Singing a Hymn.

This is how Gov. Harmon made more votes in a single day than he had ever won before in his life, says William Bayard Hale in the *World's Work*. He had just finished a long impromptu speech to his friends, the farmers, and when he finished they gave him a hearty vote of thanks.

"Then I was expected to reply," the governor says, "and I got up again and began:

"I don't know what to say. This is too much——"

"Then someone way back in the crowd called out: 'Don't say anything; lead us in a hymn. Let's sing "Blest Be the Tie That Binds."'

"Well, I tell you I was rather stunned at that, but only for a moment. I did happen to know that hymn, and so I just screwed up my courage—for it takes a lot more courage to 'raise a hymn' than it does even to make a speech—and hummed around it to get the key and started her off. Luckily I didn't have to carry it very far, for 5,000 throats took it up and a tremendous burst of melody went up from that grove that day that must have been like an old-fashioned campmeeting at its loudest and best:

Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above.

At the election which followed the vote given Harmon was astonishing. Men who had sung "Blest Be the Tie That Binds" with a man are not going to vote against him.

♦ ♦ ♦

### Some Common Mistakes in Diet.

Following are sighted a few common mistakes in diet which we have culled from an article published in the official journal of the order of the Golden Age. The article says substantially as follows:

One important error noted is an insufficiency of fat in the diet. This condition

can be easily replaced by a liberal use of nut or olive oil with salads, etc. or even taken after each meal by dessert spoonfuls.

Another is a too free use of hard, coarse, salt cheeses of commerce. They are indigestible and often adulterated. Again, of overdoing the quantities of such nourishing foods as good cheese and nuts.

Another mistake, that of another group of well-meaning individuals, is underfeeding. A diet of potatoes, cabbage and bread will soon pave the way for anaemia, nervous breakdown and many diverse ills.

There are those who say, "I have no time to think about what I eat," but as a consequence give a good deal of time in the long run to the transacting of various illnesses!

Another mistake is that of not keeping sufficiently warm. Cold acts on the blood like an acid and causes retention of the waste products which must be eliminated if health is to be preserved.

An example of this may be seen among those who have gotten the mistaken idea that it is a good thing to be strong and braced up as it is called by exposure to the cold, hence are careless of sufficient clothing to be comfortable, this causing retention of uric acid in spite of correct diet.

♦ ♦ ♦

With each new subscription to *Stellar Ray* will be given free to *those who request it*, the first Monea lesson, which contains the foundation principles of Health, Happiness and Success. It very briefly and simply opens the door to a brighter and better plane of life for sincere seekers of real success. A lady who lives in Massachusetts writes "I have been unusually happy since the Monea lesson came, and things seem to be coming my way as never before and I have a good will feeling toward everybody."

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thrilled me through as I read it and began to understand it, as it seemingly unfolded itself and its wonders to me. The help is not only spiritual, but temporal and seems to be a power that brings me good all the time."

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\* \* \*

June 23, 1911.

Dear Editor Stellar Ray:

Couldn't think of getting along without that glorious, bright, warming, healing Ray.

Most sincerely yours,

MRS. S. B.

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Detroit, Mich.

Gentlemen—Enclosed please find check for \$1.00 for year's subscription to Stellar Ray. Please notify me when subscription runs out, as I do not want to miss a single number.

I keep a copy on my desk and read it from cover to cover.

Sincerely yours,

LEO WEINTROB.

\* \* \*

June 22, 1911.

The Stellar Ray Pub. Co.:

Your magazine is true to its name, as its contents have been bright Rays to me, and I am sending you \$1.00 for the subscription.

Very truly,

MRS. M. C. BILLIN.

## Contributions

### Two Women, Builders.

MABEL GIFFORD SHINE.

A woman sat by her cottage door in the bright light of the new morn. She was poorly clad. She was not young; there were marks of time on face and form. The cottage was a very poor cottage, and scantily and poorly furnished. Neither the woman nor the cottage were noticeably clean. Both bore the desolate look that stamps those who live without hope.

Yet the woman by the door had a smile on her lips. Her eyes were closed.

"What are you doing there, Mary Holt?" The voice was harsh, tempered a bit by curiosity. "It's time we were moving; it's all of a quarter of seven."

The woman arose, locked the cottage door, hid the key under a stone, which was also hidden by the tall weeds. She joined the other woman in the road.

"What was it you were doing?" repeated the second woman; "you wouldn't be napping this time of day, and if you was ailing you wouldn't be smiling."

"I was building," replied the first woman, still smiling.

"It's gone daffy you are, that's it. Nobody that had their senses would be smiling, and nothing to smile about. And how can anybody be *building*, sitting still with their eyes shut?"

"I can," said the woman, Mary Holt. "You can, too if you learn how. I learned it out of a book. I'll lend the book to you and then you can build."

"Fiddlesticks," cried the woman, "who ever heard of such a thing?" Then, taking a second thought, she decided to humor her friend in her delusion. "Now what does the book say? Tell me while we walk along."

"Now, Eliza Morey I can see you think I have lost my wits, but I will show you I know what I am about. The book says that if you do not like the place you find yourself in in the world, you can have a place to your liking, by seeing it in your mind. Every thought is like a brick or a piece of lumber, building up a new house. If you keep the thoughts going you will build the whole house. Every day I sit still and close my eyes for five minutes,



and see in my mind a good little cottage just right for me."

Eliza nodded, and smiled, and asked, "Anything else you can build?"

"Oh, yes you can build anything; you can build a new kind of work if you do not like what you are doing. I am building a better kind of work; a kind that will let me live at home in my new house."

"And what may that work be?"

"I don't know; there is no kind of work I can do but cleaning and washing. I don't think I have anything of what they call 'talent,' to learn anything if I had the chance, but I am just seeing myself in my little cottage, doing my housework, and sewing and tending my garden and my flowers. Yes, I am going to have a little vegetable garden and a lot of flowers. I always wanted them."

"Some lunatic writ that book sure," was Eliza's comment.

"No, it's very smart people write those books. There are ever so many of the books, and a lot of folks who are doing what the books say, and everything is getting better in the world on account of it."

Eliza was non-plussed. She rubbed her nose thoughtfully with her long forefinger for some seconds and then asked, "An' will it build *him*?"

Mary nodded, her smile growing brighter.

"If it will do that, it will do anything," said Eliza.

They had arrived at the house where Mary was to work for the day, and she disappeared down the alley with the smile still on her lips.

Eliza looked after her pityingly a moment. "Well, it will comfort her and keep her up, poor thing, anyhow." Eliza kept on, a frown on her face, thinking darkly of her hard fate and her neighbors, and comparing their lives with the well-to-do, and the rich. "What is, *is*," she sighed, "and what is to be will be, and there's no help for it."

Several days later, not seeing Mary in the road, Eliza stepped to the door and looked in. She gasped in surprise. "Don't ye be rubbin' the skin off your knuckles every day, bad enough, that ye're takin' to scrubbin' at home?"

Mary looked up brightly and gave a final wring to her mop. "I am not too tired any more to rig up myself and the house while I am home. It's easier to build in my mind when I am doing something along toward it. "Eliza scanned Mary and the changed room, and shrugged her shoulders, muttering, "Humph, an' that's as far as ever ye'll git."

One night Eliza was late and had her walk home alone. Turning the corner just beyond Mary's home, she saw Mary sitting gazing at a heap of smoking ashes. The cottage had vanished.

Her sympathy for her friend made her excited and angry. "Now, what did I tell ye? It's the devil's work, that's what it is, this meddlin' ye're tryin' on with fate. Better be a good Christian an' resigned to the will of God." Ye're worse off than ever now."

To Eliza's amazement Mary looked up brightly; "It's all right; the book says not to judge by appearances; that no matter what happens, the building is going on. And we can't tell what changes are necessary to bring it about."

"Maybe you can think your house is there and that you can sleep in it this night," said Eliza scornfully, "but I'm 'thinkin' you better come along home with me. I won't take *him* in though; he can look out for hisself."

Eliza had steadily refused to read the book Mary treasured; she was afraid of it. Now, she avoided going by the ruins of Mary's house. One day, a month later, Mary met her on the way home and her face was shining. "Come along with me," she cried, "I want to show you something wonderful."

Eliza suffered herself to be led down the old street. There before her astonished eyes stood a little white cottage on the site of Mary's old home. "And it's furnished," said Mary, "and I have a lot of clothes and so has Thomas; more than we ever had in our lives. And an acre of land goes with it, and Thomas is working. He says he can keep sober working out here on the land, away from the saloons and the boys. He's a good son when he's sober."

Still Eliza stared, speechless.

"It's the townspeople did it," said Mary.

"Some of their boys set the fire, and they said they owed it to us.

"Four rooms," said Mary proudly. "And there's an old man we are boarding. An invalid. His folks have plenty of money but don't want the care of him, so I can stay home now."

Eliza walked slowly on to her own poor home. "That queer book is true after all," she thought. "Things have been growing worse and worse with me, and see all the good luck has come to Mary. I have builded just what I am thinking about all the time, and Mary has builded just what she is always thinking about. I'll have to get that book and try Mary's way."

\* \* \*

## Origin of the Sabbath.

BY W. R. HODGES.

Nearly three hundred years ago, characters radically different from the Egyptian hieroglyphics were noticed upon the walls of ruined palaces of Persepolis in Persia. Even before that time such characters were known to be inscribed on seals and cylinders of Babylonian origin. About sixty years ago the key to their decipherment was found, and for more than half a century systematic excavations have been made on the sites of ancient cities, and the silent mounds along the shores of the Euphrates and Tigris rivers have yielded authentic records of a wonderful civilization existing at a time when according to the old chronology the earth was "without form and void and darkness was upon the face of the deep." Hundreds of thousands of kiln burned clay tablets, including great libraries like that of Ashur-Bani-pal of Nineveh have been recovered, and it was found that the mysterious wedge shaped characters, called Cuneiform from *cuneus*, the Latin for wedge, had been invented by a non-Semitic people of whom no one in modern times had dreamed; whose very existence seemed to be a contradiction of accepted theories, philological, ethnological and theological.

These were the Sumerians, who eight or ten thousand years ago reclaimed the great pestilential swamp lying between the Euphrates and Tigris rivers by a network of canals, made it habitable, called it Eden and here, according to their mythology,

was born the first man, Adam. They were the fathers of astronomy and to them we owe both the signs of the Zodiac and the days of the week, which last were named after the Sun, Moon and five planets. They also originated the Sabbath as a holy day.

Rev. A. H. Sayce, professor of Assyriology at Oxford, England, the greatest living authority, in his *Babylonian and Assyrian Life*, page 245, speaking of the Sumerian Sabbath, says: "The religious services were incessant. Every day the sacrifice was offered, accompanied by a special ritual, and the festivals and fasts filled up each month of the year. The new moons were strictly observed, and the seventh day was one of solemn rest. The name Sabbathu or 'Sabbath' was derived by the native etymologists from the Sumerian words *sa*, heart, and *bat*, 'to end,' because it was a day of rest for the heart. Not only were there Sabbaths on the seventh, fourteenth, twenty-first and twenty-eighth days of the month; there was also a Sabbath on the nineteenth, that being the end of the seventh week from the first day of the previous month. On these Sabbaths no work was permitted to be done. The King, it was laid down, must not eat flesh cooked at the fire or in the smoke, must not change his clothes, must not drive in his chariot or issue royal decrees."

The Jewish Sabbath, without question derived from the Sumerians, referred to the seventh day of the week.

The observance of Sunday, the first day of the week, as the Lord's Day, is not of Christian origin. It was kept as a holy day by the followers of Mithra, centuries before the time of Christ. Mithraism originated in Persia and was spread through the Roman Empire by poor and humble converts, who at first were soldiers. According to Mithraic theology, Mithra was the Sun-god, the god of light and truth, created by, and yet co-equal with the Supreme Deity. He was the mediator and preserver of mankind from the Evil One. He was born in a cave, on the 25th of December, and there were two Mithraic festivals, those of Christmas and Easter, the winter solstice and the vernal equinox, the period of his sacrifice and triumph. It was a religion of austerity and rigid morality, chief among their virtues were tem-



perance, chastity, renunciation and self-control. Sunday, the festival day of the Sun-god, was kept as a holy day.

During the early centuries of the Christian era, Mithraism was in point of range the most nearly universal religion of the Western world. Monuments have been found of it in England, France, Italy, Germany and in many Mediterranean ports. The parallelism with Christianity is most astonishing. Mithra was born in a cave, he was worshiped by shepherds; he died, was buried in a rock tomb, was resurrected. His followers observed seven sacraments, among which were Baptism, Confirmation, and a Eucharistic supper at which the participants partook of the divine nature of Mithra under a species of bread and wine. Under pressure of the Christian Emperors, Mithraism with Sunday as a holy day, was absorbed by Christianity and as far as possible all records of the cult were destroyed, and the recovery of its history is one of

the most remarkable triumphs of historical and antiquarian research.

Constantine, in 321, issued an edict that all except agricultural laborers should rest from work, "on the venerable day of the Sun," *die solis venerabilis*, the weekly festival of the Sun-god. But it was never popular with Pagan or Christian and it was repealed by the Emperor Leo in the ninth century. Nothing more was heard of Sunday as a sacred or rest-day until the Puritans passed the Lord's Day Observance Act in the seventeenth century, which converted Sunday from a day of festival and joy to one of melancholy and gloom. Few Christians realize that there is not to be found in the whole New Testament a single text containing anything in the nature of a command to Christians, either from Jesus or His apostles to observe the Sabbath. There is as much reason for Christians reviving the rite of circumcision as the observance of the Jewish Sabbath, and none whatever for considering holy the festival day of the Sun-god.

## Divine Providence is an Organized Power.

A Letter and Its Answer.

By WALTER DEVOE.

"Over a year ago there came to me from yourself a circular which I liked. It had in it the ring of sincerity and the evidences of truth. I am most profoundly interested in the latter-day manifestations of Divine Healing. Its successes and its failures alike have made me wonder. I have marveled that it should at last have attained the grace and the power that should enable it to do so much: I have also been greatly astonished that it has had so little faith as to have accomplished so little.

"Twice, at least in my professional career as a clergyman have I taken a supposedly dying infant in my arms for baptism; yet have laid it down again, in its mother's arms a moment later, with the assurance to her that it would recover; and it was so. These isolated cases have been a cause of mystification with me, at times,

when for unfathomable reasons the 'Power of the Lord was (NOT) present to Heal.' Only the occasional conviction which has often come to me, when praying for the sick that their recovery was impossible has given me any clue to the mystery. This sort of revelation simply makes it plain; that healing is not always within the Divine purposes."

I do not wonder that you have been astonished that this latter day manifestation of divine healing has accomplished so little at times, when some of its manifestations have promised so much. My experience and study of the subject shows me that the failure is not always from lack of faith upon the part of the would-be recipient, but that there are laws through which spiritual power is transmitted to souls incarnate just as there are conditions through which electrical energy may be brought into manifestation. If the battery is not perfect, electricity will not flow through the wires. It requires but a slight obstruction or infinitesimal break to interfere with the flow of electric force, and in

a similar manner there may be interferences in human nature to the flow of spiritual force which absolutely prevent the manifestation of divine power.

I cannot agree with you that divine healing is not within the "divine purpose," because to my mind the mercy and grace of God are always sufficient and always willing to give freely to relieve suffering and restore health. The greatest healing is accomplished through the activity of Divine Providence and as long as Divine Providence is not recognized and its methods understood there will be many failures in the manifestation of healing power. Are not the wonderful cures wrought at the various shrines a revelation of the fact that the laws of *spiritual co-operation* are fulfilled at such places which are not fulfilled at other places? There are magnetic and mediumistic conditions which are absolutely necessary for the communion of the spiritual world with the physical world and the contact of Spirit with human beings, and whenever they are fulfilled we see a wonderful power brought to bear, whether it be in the religious revival in Wales, in the miraculous healing at the shrine of St. Ann DeBeaupre, or in the flames of power in the upper room of Pentecost. Faith and devotion for hours and days toward one end in a place consecrated, for the time being at least to healing, are necessary for these divinely natural manifestations of power. Among such a group of devoted souls there will be those who have mediumistic fluids in their organisms through which human and spirit entities can meet. Then the ascended spirits of humanity, who long to help their brothers on the earth and who desire to make real what they have felt of the love of God in their higher state of development, can reach those they would help and be, what they really are, the active agents of Providence in making God's grace and mercy known in this outer realm of manifestation.

It is reasonable that if five hundred healers in perfect accord should focus their five hundred individualized powers of soul on one or more subjects for healing the result would be extraordinary. Imagine, then, five hundred healers out of the body, trained in the Schools of Heaven by the

Masters of Life to exercise their soul powers for good. Imagine these five hundred resurrected souls responding to the prayers of a large group of devoted souls gathered together in one place, and exercising their power for days upon these afflicted ones. Imagine these souls in the celestial kingdom thus fulfilling the Mercy of God in their natures toward humanity, and you will gain some idea of the Providence of God as it actually exists and acts in this present time, whenever the conditions are fulfilled.

Whenever the opportunity is offered by mortals the mercy of Elohim stoops through its angelic ministers to soothe the sorrowing, uplift the sinful and heal the sick, whether they would be accounted worthy in mortal thought or not. Whenever there is a door opened to the Heart of Love it flows forth to humanity without stint or blame because it thus expresses its own nature and cannot do otherwise. The works of mercy wrought at such times may be temporary, but that is the fault of human ignorance and not of the divine motive that would save to the uttermost. An instance of this kind was called to my attention where a child was healed instantaneously at a shrine of a very bad sore, and had to be brought again the next year for the second healing; simply because the wrong diet and ways of living which caused the sore were not corrected. Many who have been cured by spiritual means have returned to their former state through not fulfilling the laws of life. The laws of life are sufficient to restore all and keep all in health if they are understood and fulfilled, and all should make it their first and foremost duty toward themselves to learn the truth of body, mind and soul which will not only make free but *keep* free. Then only is there the satisfaction of progressing in conscious accord with the Power that pervades the universe.

Divine Love is the motive that inspires all souls that express the Providence of Elohim. Let none think that they can gain the cooperation of Providence by invoking the aid of decarnate spirits. This door opens into the realms of negative mind. Only by sincere devotion and prayer to the Eternal Father-Mother is the Door opened

to the Heart of Elohim, and when that divine spring is touched the response comes through the Angels of God.

\* \* \*

## Walking in the Light.

MADAME DU BOIS.

A caller picked up a book and exclaimed, "Still reading that thing!" She said that she had tossed her copy of it into the attic long ago. The book contains some of the highest metaphysical teaching of the day. Her life of pain and pessimism shows very plainly that she is not following its teachings; that she is not walking in the light that has been given her. She has had her opportunity—and tossed it aside.

During the hot summer months, when many are resting and more or less relaxed, the opportunity comes for thought that we do not have during the tense activity of other seasons. We have more time to find ourselves. Many times this summer I have gone about my work humming the words of that familiar old hymn for quite a while before the subconsciousness forced the words to my attention, as though trying to make me stop and think: "Are you *walking* in the beautiful light of God?"

There is so much light coming to us every day through magazines, books conversation, association with great minds, teachers; and through the inner consciousness of all who seek light—all who *search* for it—and *feel* for it—*reaching out* after it. Many say, when a new thought is given them, "Oh, that is too deep for me," and let it escape, with no serious effort to think it out for themselves and appropriate any truth that the thought may contain that would be of value in their lives. Truth is flashed to us from so many sources, like great searchlights, but we fail to garner it, and then walk in the light of it.

My most highly developed correspondent, after stating some truth, usually says, "Now, do you *get* that?" When he asks that question I know that he considers it worth trying hard to get, and I stop and ponder those sentences till I absorb all the truth that they appear to contain for me. Only what we *get* and *use* can benefit us directly.

In a recent tragedy we have an example of one who had great truths to impart to others, and all the opportunity in the world to impart them. He had more light on occult subjects than many of our present-day teachers; but he has gone to a premature grave almost unmourned. His public utterances were beautiful, but when his private life was revealed at his death one could easily see that he had not been walking in the light that he had.

The light is so great and the time is so short in which to live up to it. Even though we do not grasp at once all that comes to us, there is enough that we *can* get by earnest effort to keep us busy *living* for a while at least.

My pessimistic friend says the "old deacon" cheated him in a coal deal. Well, if the good deacon who knows perfectly well the spirit of christianity would cheat anyone knowingly, he is not "walking in the beautiful light of God." And if the pessimist allows the highest and best to slip by and out of his life through such a transaction he is not living up to *his* light, because he knows perfectly well that any dishonesty on the part of someone else does not affect christianity pure and simple. He is cheating his own soul, and he spites no one but himself, not even the deacon.

A hypocrite is the worst stumbling block there is to be found in the church today; but if one is earnestly seeking the highest truth, and walking in every bit of light as it comes to one, there will be no time to stumble over any such block. It is too easy to blame someone else, and the famous deacon has been the target at least ever since I was a little girl in short dresses—and the "oldest inhabitant" can remember back of that!

Socrates taught young men right principles of living without payment, and endured poverty (though he had his choice) that he might be free to follow the light. This he called a "divine sign" or "voice." He claimed that he was warned by it when he was about to do wrong. Would that we all had as clear and insistent a conscience as the Athenian philosopher.

The electrician, Faraday, once had an opportunity either to become wealthy or to devote his life to science for the benefit of

others, and he chose the latter, the higher aim.

Plant life must have the light, else it cannot thrive. Partly bury some young shoots under loosely-piled sticks and stones and soon they will be seen pushing their way upward toward the light. Their instinct tells them to search for the light in order to attain perfection. The most perfect wild-flowers that we sometimes think of as growing in the shade of the woods, as a matter of fact do not; they blossom in the early spring, *before the foliage is on the trees*, while they get the actual sunshine; and lie dormant all the rest of the year. Ferns grow in shaded woodland, but *light*; while we find the very darkest places are barren of everything but "white-livered" fungus growths and abortive effects in greenery.

Among the beautiful things of earth are sun-kissed fruit; the sun-blown flowers; babies that kick and jump with delight when taken into the fresh air and sunshine, and the man or woman on the home-stretch who has developed a perfect character while "Walking in the beautiful light of God."

\* \* \*

### Symbolical Teachings.

M. EVALYN DAVIS.

Out in the depths of the silence, I found myself standing under the outspreading arms of a gigantic tree, laden with rich dark foliage.

Looking up, in admiration of this King of the Forest, I discovered that the limb overshadowing me was very extraordinary in size, reaching out over a space fifty feet in width and much more in length.

I thought, "How marvelous! What grandeur, what power! I would that I might take that limb from the tree and keep it constantly in view, that it might serve as an object-lesson to my soul, proving the strength and beauty attainable by the branches of the Universal Tree of Life."

No sooner had I expressed this desire, than by some mysterious power, the limb was severed from the tree. It sank slowly to the ground, crushed and dying; like the fall and defeat of a small battalion before the resistless avalanche of shot and shell from the on-pressing foe.

The leaves began to wither and fall; the wood looked sear and dead; the soul of the outstretching arm that had so grandly sheltered me, seemed to have left its habitation and gone away in sorrow and distress, that its home of manifestation should have been so ruthlessly destroyed.

Shocked at the turn affairs had taken, over what I deemed a trivial wish I sought to learn the lesson that was being given me.

I sank upon the leaf-mould covered ground, and, looking up, cried: "Forgive me thou grand old Monarch of the Forest; I am ready for my lesson. *Speak* to me, O SOUL of the Forest King; I will abide just retribution for my sin."

In measured tones, a voice as low and sweet as the breathings of the summer wind, said: "Symbolical the Teachings. I am the Universal Intelligence and I comprise the ALL. When man seeks to take from me a *portion* of the Truth, and for a selfish senseless whim, bind it in sheaves for 'me and mine,' to feast upon, *that* portion of my life he takes, shall turn to naught and wither in his grasp; he shall fall upon the ground and ask forgiveness for his ignorance and sin. Go forth and know, O child of light, that by your *desire* you may perchance hold to your bosom some *one* portion of the Truth that you have severed from the ALL and IN ALL that I am, but rest assured that only recognition of the ONE UNMUTILATED WHOLE can bring thee everlasting peace."

\* \* \*

### Faith.

BY WINDILAH HOLMHGREWH.

I will not doubt, I shall not despair for good shall never cease to come to me; 'tis but a day of my eternity to learn the lesson of a perfect faith. Since this is done, then I can follow God into the paradise I know is mine, is yours, is ours.

How beautiful is the love that is in unison with perfect faith, free from the mistakes and burdens of doubts and fear. How wholly unnecessary is fear. Let us stop courting it! and court faith, the higher will of man.

How delightful the privilege that entitles us to draw from our Father's inexhaustible storehouse, all that we want

abundantly, and to know that in so doing, we exercise the happy confidence that always pleases our Father, and the love that draws all good things to us.

"In union there is strength," my friend: a knowing faith, a loving hand, a poised and pleasant way: will carry you towards thy goal; aim higher yet, if faith be whole. All good with you will stay.

\* \* \*

### The Haunting Line.

"Remember now thy Creator,  
In the days of thy youth"—  
Ay! whilst thy soul is unsullied,  
And open to truth.

A gentle whisper of warning,  
Oft borne on the air,  
A mystic hint from my Father,  
To bid me beware—

O God be thanked that I heard it,  
Whenever it came,  
Ere I strayed into paths forbidden,  
Of sin and shame!

I knew not where I had seen them,  
These words divine,  
Nor could I hit, in my searching,  
That haunting line;

But often 'twould steal o'er my musings,  
Whilst yet I was young,  
And I knew not the ways of the wicked,  
Nor was guile on my tongue.

I did remember Thee, Father,  
And sought Thee out,  
Though long I was blindly groping  
In darkness and doubt.

All-Perfect! while Thee I was seeking,  
The world went by,  
Nor found my quest any favor  
In the world's cold eye.

But now—O Father, I know Thee,  
The guide of my youth!  
And the haunting line, I have seen it  
In the Book of Truth.

—Mary Isabel Wymore.

## Stellar Science Department

The planets look most kindly on the birth when,  
From his proper house, each views the earth,  
For then the auspicious larger blessings shower,  
While the malign are shorn of half their power.

### Were You Born in the Sign Leo?

HENRY CLAY HODGES.

Those who were born between the 22nd of July and the 22nd of August would have the sun in the sign Leo, and would recognize some of the following characteristics as their own to a greater or less degree, depending upon the time in the month at which they were born, also the influence of the sign rising and of all planets in the chart.

The sun in Leo, or the fifth house brings out more clearly the qualities of the sun. The native is ambitious and aspiring, is capable of filling positions of responsibility; also fond of exercising authority; has a dignified bearing, still is generous, magnanimous affectionate and sympathetic.

This position favors all who rule over or direct and employ others; also school masters and instructors, the native being generally found in some more or less responsible position. Whatever his sphere in life, it is difficult for him to act in subordinate capacities unless he has others under him, or the indications of serving are prominent in his natal figure.

This should be kept in mind as an essential part that goes to make up the primary qualities of the native, but the whole map must be considered and the influences combined as a whole.

The sun in Leo inclines to special kindheartedness and sociability, also susceptibility to affairs of the heart. It also contributes to the manifestation of genius if other positions support it. The native is a



deep thinker and prefers to go to the bottom of any subject in which he may be interested.

\* \* \*

## Were You Born in the Sign Virgo—the Virgin?

— HENRY CLAY HODGES.

If you were born between August 22nd and September 23rd, the Sun was in the sign Virgo. This is the second of the earthly triplicity and its natives partake of all of the practicality that has been attributed to the earthly signs. They are particularly critical and number among them many of the best literary and art critics of the ages; their criticism is worthy of the name, for not only do they point out wherein lies the fault, but they also advise a remedy for the error.

They are extremely cleanly in their habits, kind in disposition and yet they are usually considered peculiar by the ordinary person in their likes and dislikes. They are natural doctors, noted for their honesty and truth, and possess an ideal love of home.

The native of Virgo is apt to suffer through servants or agents unless the sun is well aspected, then he will benefit by them; it tends to literary, medical or scientific work, book reading, etc., is slightly unfavorable for health and the constitution of the father or son. The disposition is rather serious or subdued, at times melancholy, lacking hope, not sufficiently self-assertive.

The moon's position affects the native of Virgo, causing varied modifications of the sun's influence as may be noted from a few examples given. While the sun is in the sign Virgo, it should be remembered that the moon is passing through all of the signs, consequently the moon's influence would depend upon the time of birth. If the moon was in the sign Aries the native of Virgo would show stability, mirthfulness, weakness of sight; whereas if the moon was in Taurus it would give one of the strongest business characters. The moon in Gemini would increase the artistic ability, liable to rapid speech, stammering. The moon in Cancer the native requires absolute harmony as discord-

ant conditions cause illness: very industrious; economical.

The moon in Leo inclines to restlessness with desire for the unattainable. The moon in Virgo strengthens the vitality and self-assertiveness; gives great self-control, independence, and the power of healing. With the moon in Libra a spiritual nature, with literary abilities. The moon in Scorpio inclines to high temper, selfishness and imitative powers. The moon in Sagittarius gives an intensity of power unequalled in any polarity with extreme impulsiveness. The moon in Aquarius causes mental and physical harmony; tact, with either mechanical or political ability. The moon in Pisces, close, practical love of variety, dissatisfaction in the home.—*Copyrighted.*

\* \* \*

## August 22d to September 23d. Virgo—the Virgin Mary.

By DR. GEORGE W. CAREY, Professor of  
Biochemistry.

Virgo means pure. Mary, Marie, or Mare (Mar) means water. The letter M is simply the sign of Aquarius, "The Water Bearer."

Virgin Mary means pure sea, or water.

Jesus is derived from a Greek word, meaning fish, out of the pure sea, or water comes fish. Out of woman's body comes the "word made flesh." All substance comes forth from air, which is a higher potency of water.

All substance is fish, or the substance of Jesus.

This substance is made to say, "Eat, this is My body; drink, this is My blood."

There is nothing from which bread and wine can be made, but the one universal Air, Energy, or Spirit, in which man has his being.

All tangible elements are the effects of certain rates of motion on the intangible and unseen elements. Nitrogen gas is mineral in solution, or ultimate potency.

Oil is made by the union of the sulphate of potassium (potash), with albuminoids and aerial elements.

The first element that is disturbed in the organism of those born in the celestial sign Virgo is oil; this break in the function of oil shows a deficiency in potassium sul-

phate, known in pharmacy as kali sulph.

Virgo is represented in the human body by the stomach and bowels, the laboratory in which food is consumed as fuel to get free the minerals, in order that they may enter the blood through the mucous membrane absorbers.

The letter X in Hebrew is Samech or Stomach. X, or cross means crucifixion, or change transmutation.

Virgo people are discriminating, analytical and critical.

The microscope reveals the fact that when the body is in health little jets of steam are constantly escaping from the seven million pores of the skin. A deficiency in kali sulph. molecules causes the oil in tissue to thicken and clog these safety valves of the human engine, thus turning heat and secretions back upon the inner organs, lungs pleura, membrane of nasal

passages, etc. And does it not seem strange that medical science, that boasts of such great progress, can invent no better term than "bad cold" for these chemical results?

Kali sulph. is found in considerable quantities in scalp and hair. When this salt falls below the standard, dandruff or eruptions, secreting yellowish thin, oily matter or falling out of hair, is the result.

Kali sulph. is a wonderful salt, and its operation in the divine laboratory of man's body, where it manufactures oil, is the miracle of the chemistry of life.

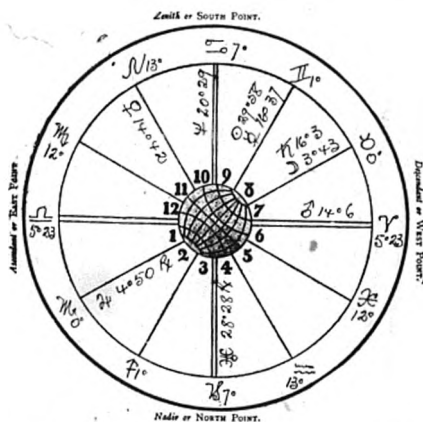
Governing planet Mercury: Gems, pink jasper and hyacinth. Astral colors, gold and black.

In Bible Alchemy Virgo is represented by Benjamin, the twelfth son of Jacob, and means power, or "son of right hand."

Virgo also corresponds with the disciple Bartholomew.

## Horoscope of the Coronation

By SNOWDON HALL (Stellarius), London, England.



The actual time of crowning as given by the press was 12:32 p. m., at which time Libra 5° 23' was ascending. Neptune is culminating in Cancer 20° 29' and Mars setting in Aries 14° 6'.

Venus, the Sun and Moon are rulers of the scheme which is a particularly

strong one for the following reasons. The majority of the planets are above the earth and not one of them is in its fall or detriment. Three are angular, two of them, Mars and Neptune, being rulers of the King's Nativity. Mars is essentially dignified, free from all affliction and powerfully supported by Venus, chief ruler of the figure. Neptune is elevated above every other body.

The Moon is exalted in Taurus, and Mercury strong in its own sign Gemini. Benefic influences predominate and we may conclude that King George V will establish himself on the throne firmly and that he will be popular not only with the governing powers but also with the people. He will have some troubled waters to pass through, but will steer his course with diplomacy and skill. His reign will be a time of progress, bringing many benefits to the nation at large.

The outstanding feature of the figure is the prominence of the planets Uranus and Neptune. Uranus is essentially the planet



of reform and its position in the fourth house heralds an era of social reformation in which much will be done to bridge the gulf at present existing between the "haves" and the "have nots." The landed interests will be particularly affected and drastic changes in the land laws are likely to take place. The question of Lords and Commons will soon reach an acute change.

With Uranus retrograde and in square aspect with the Moon such reforms are not likely to be brought about without a considerable amount of unrest and the overcoming of many obstacles. Yet it is safe to say that during the next eight years many changes will take place in our social fabric, and the "Voix du peuple" will be heard in no uncertain manner.

We must remember that the King is himself a pioneer and reformer (he has Neptune rising in Aries), and that all wise and legitimate schemes for the benefit of the people are likely to receive his active and enthusiastic support. With the Moon in Libra at the time of his birth he will always be able to see both sides of a question.

The coming reign will be an era of inventions and reforms in which all things occult will come prominently to the fore, notably Astrology, Science, Art, Medicine, Religion and Philosophy. All these will feel the awakening touch of Uranus, the mysterious planet whose influence maketh all things new. In February next Uranus will free itself from the restricting influence of Capricorn and will enter the airy, intuitive, sign Aquarius, the sign of "the Man," with which it is so much in affinity. Important changes will afterwards take place in all departments of our national life, changes which will have their origin in the psychic side of things.

The influence of the mystical planet Neptune will result in an outpouring of spiritual forces upon the earth. In the world of religion many changes will take place, the strictly orthodox being departed from and efforts made to realize the spirit and forsake the letter. Scientific investigation will tend more and more to the realm of the subjective and unseen, rather than the concrete and material, and physicians will begin to learn more of the powerful influ-

ence of mind and thought in the treatment of disease.

The domain of the air will yield up its secrets and the science of aviation will make rapid progress, especially in the direction of perfecting air-craft for use in warfare. Electricity will be the motive power on the main lines of railway, and the introduction of a lighter type of storage battery will replace petrol for use in motor vehicles.

Important developments will probably take place in connection with telegraphy and telephony.

Turning to the all-important question of War we find that Mars, the red god of the sky, is posited in the seventh, the house of foes and adversaries. This is not a good augury, especially as at the moment of the new moon on June 26th he was again setting. Mars is, however strongly placed in England's ruling sign Aries and in close trine aspect with Venus in the eleventh, indicating that should we have occasion to go to war we should receive the powerful support of a friendly nation.

Fortunately, there does not appear to be any likelihood of the country being engaged in a European war for some considerable time. The friendly relations at present existing between King George and the Kaiser will not only be continued but will be cemented and strengthened, so much so that they will probably become very good friends, their efforts being constantly directed to the maintenance of peace between the two great countries over which they rule. A comparison of the horoscopes of the two monarchs goes to support this view, as it shows that Jupiter in the Kaiser's nativity is on the place of the King's sun, both suns being in trine aspect.

There is danger of war between the United States and Japan, a war which would be chiefly decided on the sea and in which this country might become involved.

Mars in sextile aspect with Mercury denotes a recrudescence of the war spirit in the press. Mars passing through Aries is responsible for the strikes and labor troubles now occurring in Hull, Manchester, and elsewhere.

The conjunction of Mars and Saturn in Taurus, due next August, is hardly likely to pass without causing unrest in Ireland and the Home Rule question will occupy a

considerable portion of the time of the House of Commons.

Irish and Indian affairs will call for able statesmanship.

## How the Planetary Influences Affect Humanity

H. C. HODGES.

There is pouring out over the universe all kinds of vibratory forces, and just according to the kind and quality of matter vibrating in each astral and etheric form, will be awakened corresponding vibrations in harmony with these different vibratory forces. There are countless millions of vibrations going on at this moment of which, as stated before, humanity are utterly unconscious, as there does not exist in their matter forms, that finer matter which can transmit those finer vibrations, and the condition of matter which humanity has builded by past manifestations in their descent into matter, determines to what degree or intensity we shall come under the lower Moon, Mars, Venus expression and respond to their vibration. This will be shown by referring to the natal chart, and observing the position of these planets, and the sign or signs having rule over the individuality, character etc., and for those who come under these lower influences there is relief, as we must keep in mind that planetary influences impel but do not compel.

The stars are not causes in the true sense; they are the judges, the warders of what the individual earns in good or so-called evil, and just in accordance with what we have done, or in the manifestation of the ego, so are the conditions, as the quality of matter in which we are working. These limitations constitute our schooling.

It is really the man's or woman's vehicle through which they are expressing themselves, that creates the fate and limitations. It is the fate that we ourselves have sown, and if we would have a different condition

in the next expression, we must set to work diligently to build by pure thoughts and pure feelings, finer and purer astral, and ethereal vehicles of expression. When do we get beyond these planetary influences, these vibrations on the matter plane? When mankind has fully overcome the desire-nature and has his mind fully under control, there comes a time in his evolution when he is ready to become a pure instrument for the divine infinite spirit. When he has merged his will in the will of the Infinite, and has only the will of Divinity manifesting through him, he has broken the fetters of desire, not only physically, but mentally and spiritually.

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### Solar Philosophy.

L. LAWRENCE ALBRIGHT.

My experience with astrology, but more especially astrologers, seems to show that the majority of students have difficulty in getting at the root of the nature of the Sun's influence—in a more comprehensive manner, as it affects one's affairs and destiny from the viewpoint of the aspects of, or to, the Sun in the nativity or by direction.

Few seem to realize how thoroughly it affects one's affairs, not so much through actual eventuation but by its influence on the mind, ambitions and feelings of the individual.

There are periods in one's life when everything seems wrong and upside down and one don't feel at harmony with anything. One's own personal affairs may be running along as smoothly as usual but there is a lack of joy or peace about the

person which seems to make life miserable for him. My study along this line seems to reveal the presence of mutual afflictions of the rad. or prog. Sun and some other planet operating at such time. Further, the conjunctions, trines and sextiles seem to have just the contrary effect. With these a bestowal of restful happiness and inner peace seems the result. And one's affairs may eventuate dishearteningly (to the average individual) but if he be going under a strong, good aspect of the Sun the event apparently won't affect him whatever, as far as the influence on the *state of mind* of the person goes. His good-natured smile and wise understanding of life predominate—and thus destiny is thwarted (in the common understanding of the term by the average person) and life lives on, happy and thankful to be a part of so magnificent a universe where one need not worry because of some event which mortals look upon as evil, and therefore to be dreaded and fought, but which in his eyes must be right; for how can we assume to say a thing is wrong which exists and operates outside of any ability of ours to stop?—and which is a sample of the workings of a cosmos so grand the comprehension of which is sufficient to craze one (looked at from the standpoint of reason).

Much of my understanding of the nature of the Sun was made conscious through the study of a book, "Wisdom and Destiny," by Maurice Maeterlinck. This is a book every student of astrology should read; and after carefully reading judge every earnest student will agree with me that the basic feature of its contents is founded on the influence of the Sun. It shows clearly that the logic of the reasoner (Aquarius) has to take a back seat to the wisdom of the sage (Leo) in that it is a step higher in evolution (?) and superior and more far-sighted regarding the larger life, which the sage passes judgment on, not exactly knowing *why* he decides as he does (as this quality belongs to the Aquarian, who must always know *why* he does as he does); but from his spiritual conception of eternal principle and his oneness with God, he acts on a broader and more far-reaching motive, which, judged from the reasoner's standpoint, in the *present*,

ofttimes looks like the height of folly; but in the end the act of the sage has been proved best—wisest.

The sage's broad and profound conception of happiness is well set forth in the following passage from "Wisdom and Destiny": "In what comes to pass will be happiness.' Many things happen that seem unjust to us; but of all the achievements of reason there has been none so helpful as the discovery of the loftier reason that underlies the *so-called* misdeeds of nature."

Alchemy, that lost science which sought to transmute the base into the fine, has been given to Sagittarius. In like manner the Solarian disposes of seemingly evil external happenings and transmutes them into inner joys. As Maeterlinck says, "It might almost be said that there happens to man only that they desire. It is true that on certain external events our influence is of the feeblest, but we have all-powerful action on that which these events shall become in ourselves—in other words, on their spiritual part, on what is radiant, undying within them."

When judging the possible happiness of two persons setting sail on the sea of matrimony we always like to see the Suns of the duo in good position mutually. Why? Because it is testimony that the ego—the very life of the one—is in constant harmony with that of the other. Likewise the sage has a deep love for all mankind—and everything that is. "Truly they who know, still know nothing, if the strength of love be not theirs; for the true sage is not he who sees, but he who, seeing furthest, has the deepest love for mankind."

And in the following he shows how consciousness (Moon) is a stepping stone to wisdom (Sun): "He who knows himself is wise; yet have we no sooner acquired real consciousness of our being than we learn that true wisdom is a thing that lies far deeper than consciousness. The chief gain of increased consciousness is that it unveils an ever-loftier unconsciousness on whose heights do the sources lie of the purest wisdom."

In the above I have been speaking of the Sun's influence as it is by itself, as it influences one through being in good position to the Ascendant. Those having it in the Ascendant, away from the cusp and

holding no good aspects, will not be benefited very much by its influence during life, excepting at such times when it is brought out in the directions. Those having "it" evil to the Asc. will get into trouble through the very qualities mentioned above, and will pervert matters which should be based on impersonal judgment by getting their own personal opinion interwoven therewith, to their own discredit.

If we watch the directions of the Sun we can get a good idea of the state of mind, etc. of the person. On account of its slow motion in directions its influence is felt over a number of years, except in

cases where other planets in near-by degrees break off the influence and start a new one. If one be going under a square or opposition of the Sun and some other planet the person will not be at peace with the world, regardless of the trend of his life externally, be it good or bad. But under a good direction of the Sun, let his business stagnate, he will be content at heart.

We have much to learn regarding stellar influence on the destiny of man, and I hold with Maeterlinck that we not only learn to cognize through using our brains, but that "we think with every atom of life."

## The Outlook for September 1911.

By FREDERICK WHITE,

President National Astrological Society of the  
United States, also Editor of the Adept,  
Crystal Bay, Minn.

The New Moon for September, 1911, is formed on the 23d of August at 10:14 p. m. The Full of the Moon on the 8th of September at 4:03 p. m., and the next New Moon at 8:37 a. m., Chicago standard time, one hour earlier by Washington time. At the time of the New Moon, August 23d, the Sun is 29° in the sign Leo; its first aspect will be a sextile to Jupiter, it being quite a favorable indication for affairs in general, the outlook more even and favorable than it has been in the past month. At the time of the Full of the Moon, the Sun will be 14° in the sign Virgo, coming to a good aspect of Saturn and Neptune, it also being a favorable indication. I judge from these aspects, more especially as Jupiter is coming to a good aspect of Neptune, that business affairs will improve somewhat, but we cannot expect the best results or outlook until Jupiter has passed the opposition of Saturn, it being one of the quite unfavorable business indications, as Jupiter rules and refers to business and financial affairs and Saturn refers to labor and employment, etc. I shall expect every day business to improve considerably during September, and the outlook brighter, much

more activity in the building line, more dealing in real estate than for several months in the past. The month is better for making important changes for the average person, the health outlook better. I judge that Cereals will have considerable strength off and on and be a safe purchase on any of the small declines that occur regularly, the price of the cereals will not be very low the coming fall, but they will have no great advance in price till after Jupiter is past the opposition of Saturn and we will have quite a depression in business and prices generally, for a short time when the aspect is passing; this occurs in October; there may be a temporary slight panic in prices off and on for a few weeks while this aspect is close; then a general revival in business for several months.

### The Days for September.

- 1st. Moon square with Mercury 5 p. m., active, changeable and uncertain.
- 2nd. No close aspects, a quiet day, but generally good and favorable.
- 3rd. Sunday, aspects mostly past; is generally good for Sunday affairs.
- 4th. Moon conj. with Uranus at noon; active, changeable and deceiving; use care.
- 5th. Moon square with Jupiter, noon; active, changeable; avoid extravagance.
- 6th. Moon square with Saturn at noon; evil and deceiving; be careful; sell.
- 7th. No close aspects; is generally good; may be quiet.

8th. Full Moon; as the aspects are good, the day is generally favorable.

9th. Moon sextile with Uranus 6 a. m.; is generally favorable for changes; travel.

10th. Sunday, a good day; no close aspects; may be quiet.

11th. Moon square with Uranus at noon; active and changeable; avoid risks.

12th. Moon opposite Jupiter at 2 p. m.; avoid extravagance; otherwise good.

13th. Moon with Saturn at 6 a. m.; is dull, quiet and not good for changes.

14th. Moon with Mars at 6 a. m.; avoid arguments, contention and risks.

15th. Moon square with Sun; deceiving, and unfavorable generally.

16th. No close aspects; is generally good, but quiet.

17th. Sunday, Moon with Neptune and well aspected; very good for all affairs.

18th. Moon sextile to Mars at 2 p. m.; good generally; push affairs.

19th. Moon square to Saturn; is very deceiving, annoying; be careful.

20th. Moon square with Mars 6 p. m.; bad for risks and changes; be careful.

21st. Moon with Venus at 2 p. m.; very good; ask favors, push affairs, etc.

22d. New Moon 8 a. m.; generally good; start moves or changes.

23d. Generally favorable, although no close aspects.

24th. Sunday. Moon square with Uranus at 8 a. m.! is very deceiving; use care.

25th. Moon applying to conj. of Jupiter; is good; ask favors and push affairs.

26th. Moon opposite Saturn 8 a. m.; very deceiving, be careful avoid risks.

27th. Moon sextile to Sun at 10 a. m.; very good; ask favors, push affairs.

28th. Moon square with Venus 8 a. m.; avoid extravagance, otherwise good.

29th. No close aspects, but a generally good day; go ahead.

30th. Moon square with Sun 6 a. m. First quarter; wait; the day is not good for starting important moves or changes, such as you expect to be permanent.

## Psychic Research

### Rev. J. Page Hopps and Spiritualism.

The following characteristic confession concerning Spiritualism was found among the papers of our deceased friend, the Rev. John Page Hopps. It has a peculiar value now that the bright and keen mind that recorded it has passed to the spirit world of which he wrote so confidently. Mr. Hopps said:

I am often asked what I am, what I believe, what I know, and what I advise concerning what is called "Spiritualism." It will save trouble if the following brief statement be accepted "till further notice":

I. *What I am.*—I think I am sane. I believe I am tolerably honest. I do not think I am a coward. I am not over anxious to be "thought well of." I know I am seeking the truth.

II. *What I believe.*—I believe that there is no such thing as death—that what people call death is only an act of "transition"—the passing out of the real being

from its temporary dwelling place; that the real things are all in the spirit world, or, to use the words of Paul, that "the things which are seen are temporal, but the things which are not seen are eternal"; that, when the real immortal creature passes out of the body it finds itself in the world of eternal and essential forces, a world infinitely more real than this which serves for and is in harmony with the limited powers of the organs of the flesh.

III. *What I know.*—I know that singular phenomena occur which I am utterly unable to explain, except on the hypothesis that there are unseen intelligent human beings at work, controlling forces which the material eye cannot perceive. I know that these phenomena occur in the light of day and in the homes of some of the brightest and best people I have ever known. I know that the theory of "imposture" is absurd, as a theory which covers any appreciable part of the ground, and that the explanation of "delusion" or "the devil" is simply the refuge of the destitute.



IV. *What I advise.*—I advise rational people to refrain from the assumption that this or that is "impossible" or that they know everything—to call nothing "common or unclean" that is true—to seek after truth, and to be in downright earnest about finding it. To this end, I advise them to avoid lazy skepticism, to take trouble, to demand evidence, to sift everything to the bottom, to believe nothing that repels scrutiny, or that refuses tests—to go steadily on, careless of what the world says, of what the newspapers say, of what the "men of science" and their gallipots say; to believe there may be a God even though Professor Brown cannot take Him to pieces, that there may be an immortal spirit even though Dr. Jones cannot catch it; that there may be a future life for real men, women and children, even though Sir J. Robinson cannot see it; and that God's angels may be near us even though the vast majority of Christians, who talk as though they believed it, are shocked when we say it is really true.

Finally, I advise the superior people who are free from superstition and delusion to leave a little room for discovery, to avoid the bigotry of unbelief which is often little better and not much wiser than the bigotry of "orthodoxy," and to be patient with all seekers in this direction if they can. The world before now has been greatly indebted to its "impostors," its "idiots," its "dreamers" and its "fools," and it is just possible that it is destined to be indebted to them again.—From *Light*, June 10th.



### A Suicide's Repentance.

"Becket," an English clergyman, writing in the "Liverpool Post" of June 14th on "Do the Dead Return to Earth?" relates an episode of a striking and convincing character that recently occurred at a private seance held in St. Petersburg. He says that one of the Czarina's ladies-in-waiting, Baroness Buxhouegden, holds private seances, and, recently, the Countess Grabowska, a society leader, and four others well known about the court, were present. The Countess, a beautiful, vivacious

woman, who went "for the fun of the thing," and several times was rebuked for laughing, ultimately closed her eyes, seemed to lose consciousness, and began to sob as if heartbroken. The astonished sitters spoke to her, and their alarm was in no way lessened when she immediately exclaimed, "I am the soul of Sister Olga, a nun. I have just committed suicide miles away, in Naples. I have been traveling with my dearest friend, Baroness Lily. I used to think I would be happier if I were dead, but I suffer such agonies that I cannot help weeping." After an interval of weeping, she intimated that the Baroness Lily was so unnerved that she, too, meant to do away with herself, and she (Olga) implored that someone would hasten to Italy to dissuade her. "Tell her from me that I am suffering such torments of soul that no agony in life ever equaled them. She will suffer just as much if she gives way to temptation." The Countess ceased sobbing, awoke suddenly, trembling, and immediately asked, "Where am I? Why is my handkerchief wet? and why do you all look as if you were at a funeral?" When told what had happened, she said she knew no Baroness Lily, nor any Sister Olga, and regarded the whole thing as a practical joke. Then the hostess, who, it was noticed, had become very pale, said that the Baroness Lily was her sister-in-law, who was traveling for her health and had taken with her a nun named Olga, whose health had also broken down. She had, however, received a letter only that morning saying they were both much better.

After a restless night, the Baroness went direct to the Czarina, related what had occurred, and her Majesty gave her immediate leave of absence. Arriving at Naples, she found matters precisely as described by the Countess when in her trance. Baroness Lily, who for some time previously had been in poor health, was so unstrung and broken by the tragic death of her friend on the night before the gathering at the house of the Baroness that she had also determined to kill herself. It was only the recital of the circumstances which had induced Baroness Buxhouegden to come post-haste from Russia and the message of Sister Olga which induced her to forego her intention.—*Light*, London, Eng.

The ceaseless chagrin of a self-centered life can be removed at once by learning Meekness and Lowliness of heart. He who learns them is forever proof against it. He lives henceforth a charmed life.—*Pax Vobiscum*, p. 29.

\* \* \*

### On the Other Side.

By MARY ISABEL WYMORE.

Long I slept, but have awakened  
In the genial morning-light;  
Nevermore my soul shall stumble  
Through the mazes of the night.

I have crossed the bridge of shadows,  
Crossed the weary bridge of sighs;  
Nevermore the icy waters  
Shall seduce my giddy eyes.

I have walked the fateful valley  
O'er which broods the phantom, Death;  
Nevermore the chilly darkness  
Shall with horror hush my breath.

On my head the storms of passion  
Spent their angry force in vain;  
Nevermore my heart shall falter  
'Neath the numbing touch of Pain.

"Heart of youth is hot and restless"—  
So should mine be still and calm;  
Nevermore shall Earth annoy me—  
I have breathed of Heaven's balm.

Earth slips from me, Heaven glimmers,  
'Mid the watches of the night;  
Nevermore shall wildest tempest  
Shut the sunshine from my sight.

I have seen the wondrous Vision  
Of the glory that shall be;  
Nevermore shall spell-bound Sorrow  
With her captives number me.

I have drunk the cup of bitter,  
Lo! it sudden turned to sweet;  
Nevermore my lips shall dread it,  
Till this heart shall cease to beat.

## Books and Periodicals

### MISCELLANEOUS REVIEW

#### Home Study in Vital Science.

DR. C. H. CARSON.

This is a work of unusual merit as a fine piece of bookmaking with its pages of superior quality printed in the clearest, most readable type. Most important, however, are the contents of this volume as they treat of the greatest need of the human family today.

That need is a knowledge of the right use, a wise conservation as well as consecration of the marvelous life force which is at its command.

This book is the best publication bearing upon the subject of health, physical mental and spiritual, to which our attention has been called. Its great truths are stated in clear, simple language that a child may comprehend. In another column will be found special mention of Dr. Carson, its author, by a London publication. Price of "Home Study in Vital Science" is \$2.00 per copy. Cloth bound, gold lettered—an

important choice book. For sale by Stellar Ray Book Dept.

\* \* \*

#### A Good Exercise.

There are many breathing exercises that are very beneficial, and some exercise should be taken each morning upon rising and at night before retiring. Five or ten minutes spent in that way each morning and night will pay a handsome dividend in good health. A good exercise may be taken as follows: Stand erect in an easy, unstrained position, and, with head well back, first expel all the breath possible, so that the chest muscles are entirely relaxed and the head falls forward a little on the chest. Then slowly inhale, and continue to inhale until the head goes back against the collar. The lungs should then be inflated from top to bottom. Hold the breath a few seconds and then slowly exhale. A few such breaths will renovate the whole body. This is the famous Yogi complete breath, and



one has only to practice it a few times to find what an exhilarating effect it gives. The following is another fine breathing exercise: Stand or sit very erect, inhale deeply through the nostrils and exhale quickly through the mouth. After this has been kept up for a few minutes, the nerve-current may be felt passing to the base of the brain from all parts of the body; it seems to pass up the right side of the spine and the Vital Science student will readily recognize the movement of the vital force as it is distributed over the entire body. Remember this vital force is what was generated from the electricity taken into the blood from the lungs by breathing and carried back to the base of the brain to be distributed to any part of the body at the direction of the will.

It is the vital force, under the direction of the will, that enables you to move your limbs, to walk, labor, think, or in fact, to perform any action whatever. The more of this vital force you supply by breathing, the stronger you become. Your muscular powers, also, are strengthened and developed by deep breathing. If you want perfect health, allow nothing to interfere with your daily exercises of deep breathing. The more you practice them, the more you realize their value and their assistance to you in mastering the difficult problems of self-control and making yourself obedient to Nature and the laws that govern your spiritual and material life.—*Home Study in Vital Science.*

\* \* \*

## Psycho-Therapeutics in America.

From "*Light*," Published in London, Eng.

Those of our readers who remember the visit of Mrs. Helen Temple Brigham and Miss Cushman, of New York to this country some years ago will be interested to know that the "*Kansas City Journal*" recently paid a glowing tribute to Mrs. Brigham's eloquence. The occasion was the fifth annual convention of the Society for Scientific Revelation, held at the "*Temple of Health*," Kansas City, and presided over by its founder, Dr. C. H. Carson. Perhaps the most striking utterance reported by the "*Journal*" is that of Colonel Sol L. Long, of Nevada Mo., a distinguished attorney, who is counsel for the National As-

sociation of Suggestive Therapeutics. He said:

"It is my business to try to keep the hands of the persecuting law off those who are healing suffering humanity by methods which are not laid down in the books of the old school. I have carried on this work in nine States of the Union, and have succeeded thus far in winning the battle for intellectual freedom, by defending those who bring to the world something that the pharmacopaeias cannot bring. The old methods were all right for their day, but their day is past. We have grown to manhood and it is time to put away childish things, as Paul says. I shall gladly welcome the day when the Temple of Light shall be erected here, although I am in no way identified with Dr. Carson and his work, and have in fact, never seen him until today. I accept anything that is proved to me, and reject nothing because I cannot perform the same thing myself. I am not a Spiritualist, for instance, but I accept evidence that is presented to me by those in whom I have every confidence. We are all working toward the same goal of realizing that God is in His humanity.

Miss Cushman followed with a brief address, in which she remarked that colleges could turn out M. D.'s, but only God and Nature could make the true physician; one whose very presence carried with it confidence and hope, which was half the cure. They had, she declared such a physician in Dr. Carson

\* \* \*

## The Fellowship Journal.

A messenger of the New Age, is a new publication, first issued last February by Ruth B. Ridges, editor as well as minister and teacher of the Minneapolis Fellowship, Minneapolis, Minn. This magazine, voicing the New Age Message of "The Divinity of the Individual and the Unity of the Whole," is truly welcome to the field of New Thought literature. It is an excellent specimen of the printer's art and the editorials and other contributions are clear and convincing. We are glad to receive and give it notice in our columns and extend to it our best wishes. Subscription, \$1.00 per year. Address Ruth B. Ridges, Minneapolis Minn.

# The Swastika For Success



# Success Club All Seekers

August and September Affirmations: "It is my birthright to have every blessing."

Our telepathic message was "Prosperity."

Has the July affirmation helped you? If not you did not use it right. It has helped others. It gives us much pleasure to get letters from those who write, "Things are coming my way now. I seem to be getting my desires."

Only those who are interested have understood remarks to H. P. M. in this department. Some of the members of the Club have stock in a company by that name in which I also had a good deal of money. We bought it nearly nine years ago, expecting large returns in 90 days. In a year it appeared a failure and only by the best management has the property been saved for the benefit of the stockholders and at times it looked like we would be glad to get back anything. But those who joined the Club held such strong success thoughts that at last we are about to be rewarded.

By selling oil stock I found a buyer for the H. P. M. who will pay a good price. This is the fourth splendid success that has come to me this summer and I give all the credit to the Swastika Success Club and thank every member for the success thoughts sent out. I have sent them to you all and they are returning.

"I hold it true that thoughts are things  
Endowed with bodies, breath and wings,  
And that we send them forth to fill  
The world with good results or ill."

—ELLA W. WILCOX.

Let the thoughts we send out be good and kind. Let us sow what we want to reap. If you want happiness, act as if you had it. If you want money, hold "Dollars Want Me." (If you have not read it send a dime and a stamp for it) and they will surely come to you.

Those who got "The Man Who Wins" by P. Braum are so pleased they want his other books.

We have a few copies of "Perpetual Life" that used to sell for \$1, and you can get one by sending us your renewal for Stellar Ray or a new subscriber.

Some of you want to know about our

Oil Well. We have not gotten to 2200 feet yet. The rock is so very hard, it looks like we cannot drill through it at that place. The manager advised shooting the well, which is generally done in the oil sands. He thinks it would open the rock and let the oil through and the gas. We have not decided yet what is best. I am expecting a wealthy oil man from Pennsylvania here and we hope to get him to drill a well for us.

I find so many people have lost money through unsecured investments and I wanted to have something secure to offer them. This led to the Investors Security Pool. We are selling memberships in the "100 Club" for \$25 each and then we will get a Charter that will let us buy and sell stock in any company or state or anything we wish. Then each member will get 100 shares of the stock, four times as much as those who wait and buy the stock. We will buy bonds where the money will be safe and get a large block of bonus stock, and if it succeeds the stock will pay well. All the members will be looking out for good investments.

We believe that this will pay well. The Pool has a large lot of stock in a number of companies and three of them already have oil wells and ought to pay dividends soon. If interested and you have \$25 to invest, write for particulars, enclosing a self-addressed stamped envelope. Several can take a membership together in one name.

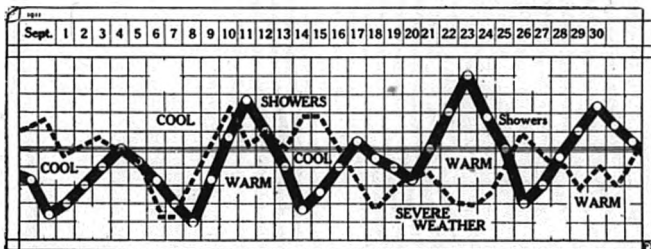
Thirty memberships have been taken but you can come in the second "100 Club." This is a safe investment and not a risk like buying stock in any one company.

We want the readers of Stellar Ray to belong to the Club and we want every member of the Club to read Stellar Ray. So for one month (Sept.) we will give free life membership to every subscriber who sends a dollar for subscription or renewal and a stamp for membership card and Club badge. Send your dollar to the Editor and the stamp to me.

Don't forget "SUCCESS IS YOURS" just as soon as you look for it aright.

## LONG RANGE WEATHER FORECAST

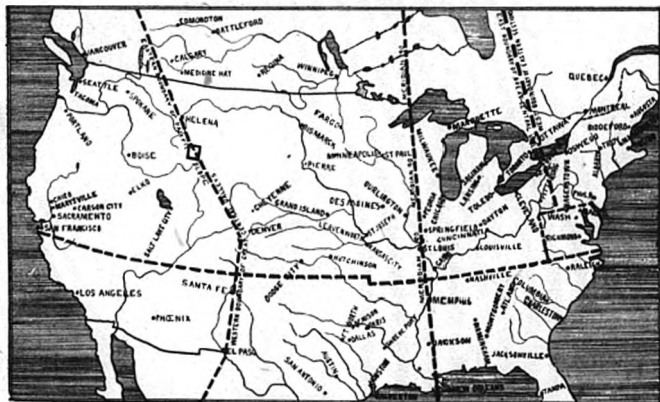
Mr. W. T. Foster is said to have remarkable ability as a meteorologist, and his predictions wonderfully accurate. We trust they will be both interesting and helpful to Stellar Ray readers. Following is September weather chart and forecast—Editor.



September temperatures will average higher than usual east of Meridian 85, and on Pacific Slope; about normal elsewhere. Rainfall will be below normal in the northwest; in New England and eastern provinces; near Atlantic and Gulf Coasts; in Mississippi Valleys from St. Louis to Dubuque and in all of Texas. Elsewhere from about to above normal rain. Greatest probabilities of rain near September 3, 10 to 15, 26. Severe weather September 20 to 25.

In above chart the treble line represents normal temperatures and rainfall. The heavy line with round white spots is temperature forecasts. Where it goes above treble line temperatures are expected to be higher. Where it goes below treble line temperatures will be lower. The broken zigzag line is rainfall forecast. As it goes higher indicates greater probability of rain and where it goes lower the reverse. Dates are for meridian 90. Count one or two days earlier for west of that line and as much later for east of it, because weather features more from west to east.

### FOSTER'S WEATHER MAP



Broken lines separate map into 8 weather districts named North Pacific Slope, South Pacific Slope, Northwest, Southwest, Lake, Southeast, Northeast and Washington. Address Foster's Weather Bureau, Washington, D. C.

## A New Line of Motto Post Cards.

The Ariel Publishing Co., of 2423 South Grand ave., Los Angeles, Cal., have issued a new line of Motto Post Cards that appeal to the best in the boys and girls and to the sane sense of their parents. They are intended to lend help, strength, joy and inspiration. Those interested should write to the above address for prices and subjects.

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Desk 232 . Washington, D. C.



## The Phrenological Era,

issued monthly, price 50c a year. Canada, 60c; other foreign countries, 75c.

This dignified admirable journal is the organ of the Ohio Phrenological Society, devoted to Character Reading, Health and General Human improvement.

Mr. M. Tope is the editor and publisher, Bowerston, Ohio; George Markley, Associate Editor, 515 Cato St., Pittsburg, Pa. Address M. Tope, Bowerston, Ohio.

## THOUGHT MESSAGES



can be sent to your friends; you can converse with your **Subconscious Self**, and can make the Universal Forces bring you **what you want** by means of the new scientific instrument, **THE PSYCHOMOTOR**, designed by Dr. Shelden Leavitt, the well-known Psychologist. It costs only \$3.00. Marvelous Phenomena. **Guaranteed to work.** Address, **MAGNUM BONUM CO., 4665 H, LAKE AV., CHICAGO.**

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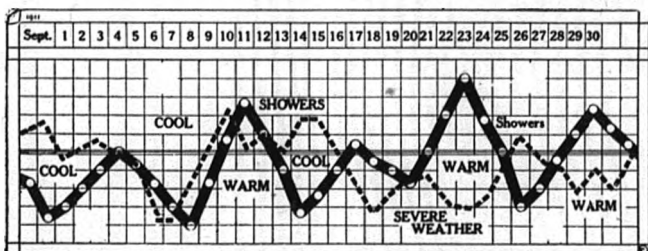
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## LONG RANGE WEATHER FORECAST

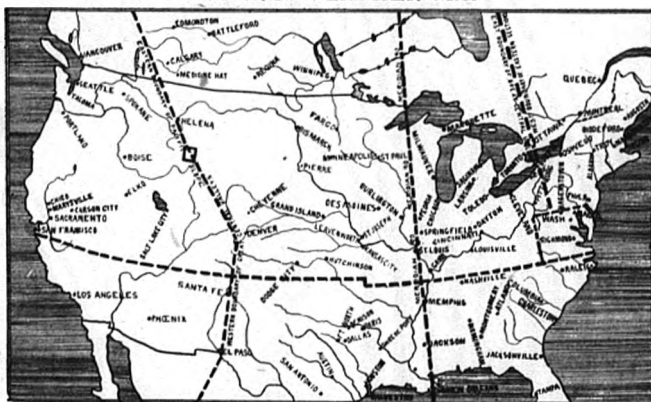
Mr. W. T. Foster is said to have remarkable ability as a meteorologist, and his predictions wonderfully accurate. We trust they will be both interesting and helpful to Stellar Ray readers. Following is September weather chart and forecast—Editor.



September temperatures will average higher than usual east of Meridian 85, and on Pacific Slope; about normal elsewhere. Rainfall will be below normal in the northwest; in New England and eastern provinces; near Atlantic and Gulf Coasts; in Mississippi Valleys from St. Louis to Dubuque and in all of Texas. Elsewhere from about to above normal rain. Greatest probabilities of rain near September 3, 10 to 15, 26. Severe weather September 20 to 25.

In above chart the treble line represents normal temperatures and rainfall. The heavy line with round white spots is temperature forecasts. Where it goes above treble line temperatures are expected to be higher. Where it goes below treble line temperatures will be lower. The broken zigzag line is rainfall forecast. As it goes higher indicates greater probability of rain and where it goes lower the reverse. Dates are for meridian 90. Count one or two days earlier for west of that line and as much later for east of it, because weather features move from west to east.

### FOSTER'S WEATHER MAP



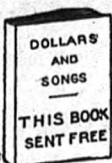
Broken lines separate map into 8 weather districts named North Pacific Slope, South Pacific Slope, Northwest, Southwest, Lake, Southeast, Northeast and Washington. Address Foster's Weather Bureau, Washington, D. C.



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